



## CHAPTER XV

The rights which grow out of marriage may be defined  
law; but no human enactments can reach the subtle  
rows of souls. Existence, real and personal, may be meas-  
ured, and apportioned by law; the heart lies beyond its  
vincles. Sacred and holy are its relations, and so far as  
sacred, marriage becomes a divine sacrament; the  
divine challenge in which the mutual lives of parents and  
spring are pressed by generous hands to willing lips.

(To be continued.)

## BY SELDEN J. FINNE

No matter whether you regard cosmology as having a beginning or not—grant that it once began in its career, and that it has since continued to exist—how can you allow no break in the chain of its sequences from the first to the last link, if no there be a first and last link? If there be a first and last link, then, consequently, or else the universe is not a system at all, but a simple fortuitous concourse, fragmentary, confused, and without any principle or end, and without any relation to the fundamental axioms of human reason itself, to say that there could, by any stretch of imagination, exist conditions of things which are not subject to the laws we were taught as the world itself. How can that which is spirit, if it be totally different from matter, as some would have it, be subject to the same laws as matter, as between two unlike and opposite substances, which, as a chain, can unite these two extremes?

But, you say, "I have no objection to my standing—Not only is man the culmination of all the kingdoms that have preceded him as phenomena; but he is more—he is cause."—Why, then, do you not say, "I have no objection to my whereabouts? Go to the greenish fash of the Kentucky Cuckoo or to the yellowish fash of the Kentucky Hare, and say, 'I have no objection.' Why? The theologian—the supernaturalist—the metaphysician—the philosopher—the scientist—his eyes would be useless, and so he did not make any." Well, that is a splendid way of talking without saying anything. It is a splendid way of saying nothing. It is a splendid way of saying, "I have no objection." We want to understand the *modus operandi* by which God despoiled these fash of eyes, while he

The function of the senses, therefore, is to reveal shadow, that is, phenomenalities. They are the forms of love and wisdom; these phenomena. Woman is the form of love; man is the form of wisdom; and cosmogony is only a means to maintain the form of wisdom and wisdom the form of love. I deny that man and woman; but I deny that the form is the love itself; I deny that the shape it puts on is the essence of affection. I see a beautiful temple before me. I examine its proportions; and it is logically based. Its foundations are solid; its superstructure perfect in all its parts, its proportions very fine. But what I contemplate is not substance. The stones are not substance; they only presuppose it.

BY E. GERRY BROWN, EDITOR SPIRITUAL SCIENTIST.

Now it makes little difference how the secular press dismisses the Cambridge "haunted house" from public notice. The above are facts. I write this as a record.

ELDER EVANS, of the Shakers, attributes to the use of animal food the thirst for intoxicating drinks. "I have found," he said, "by many years' experience, that whenever I get a man to abstain from the use of fresh meats, much salt, and other condiments, he quite easily leaves alcohol, tobacco and drugs."



### Convict Labor.

organs of voice, and though unseen, act  
to the various organs. As much of its "m-  
ner of motion" is unseen and uncompre-  
hended, it cannot be considered as a stretch  
of imagination to say that there are un-  
magnetic cords reaching out from the hu-  
man soul to surrounding matter, which  
the vibrations of the human mind thro-

**Pneumatography.**

In stating Allen Kardec's distinction between pneumatography and psychography

given to a party from Boston, and the third to a party from Lowell. We know so much about this that we feel warranted in saying there never was a sham there, and whoever has witnessed any of the presentations has witnessed what is commonly called materialization. We are by no means desirous of giving the phenomena a name; it is enough for the present to attest to the reality, leave

about them in childish endeavors to avert the malign purposes of their invisible enemies. They engaged in a continuous game of bo-peep with the invisible evil beings, laying all their plans with reference to thwarting any attempt these might make against them!

for dairy purposes for the time being. In this way you will tame the fiery steed so that you can mount him with honor to the Muses and credit to yourselves.

Seriously, there are but very few who can write passable poetry, though many can make rhymes. We have a few correspondents who send poetry to *Arms and the Man*, and who are warmly welcomed.

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always welcome; other

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No. 7

Readers of the JOURNAL are especially requested to send in items of news. Don't say "I can't write for the press." Send the facts, make plain what you want to say, and "cut it short." All such communications will be properly arranged for publication by the Editors. Notices of Meetings, information concerning the organization of new Societies or the condition of old ones; movements of lecturers and mediums; interesting incidents of spirit communication, and well authenticated accounts of spirit phenomena are always in place and will be published as soon as possible.

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For the Religio-Philosophical Journal.

## FROM HERE TO HEAVEN By Telegraph.

A Scientific Investigation of Occult Telepathy, and Kindred Topics.

PAPER NO. 14.

Some Corrections Concerning Development of Primitives.—Atoms and their Aura.—Potentials in Psychometry.—Clairvoyance by Hypnotism, Naturovism, and Other Forms of Somnambulism.

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Many of the letters received from scientific men on varied phases of this investigation are quite interesting, but their views are usually limited to what is already embodied in current literature. The following letter, however, presents a point that is well taken concerning the "development" of primitives, as mentioned in Paper No. 9. The writer of that letter says:—

In No. 9, of "From Here to Heaven by Telegraph" we read:

"Where [Dr. Wells] said: 'Mind you though, the primitives are developing in number as we go along.' I asked if he meant by 'primitives' the same as we mean by chemical elements? He answered, 'Yes. Sixty-five are acknowledged now, and others are in doubt. You find very many more in the man than you do in the lower animals.'"

"I asked, 'Do the elements being developed in number, or increased in number? In other words, are the new ones formed from the old ones, or by independent creation?'"

"He answered, 'The elements are the natural consequence of the higher order of creation: in one sense, developed from the other primitives or their courses from nature, as they are in their advanced stages, are able to gather from the elements already existing under their own peculiar form.'"

In the beginning of his answer to the question, "What is a spirit?" in the same article, Doctor Wells says: "Matter is the substratum of that which affects the senses. It has always existed in some form." The italics are mine.

Now here the Doctor admits that matter has always existed in some form, therefore that it is self-existent. He also admits the atomic condition of matter. Now in view of the fact that the atom is not divisible, and because of that fact is elemental in character, we wish to say the following: It is possible to increase the number of elements, or primitives as he terms them?

Let the Doctor ponder this self-evident fact: That which cannot be separated or analyzed, cannot be produced by compounding; and then see if he can reconcile his statement that self-existent matter can increase the number of its elements by any process, be it evolution or otherwise.

That all of the self-existent elements of Being are not utilized in the production of objective forms upon the mundane plane of existence is undoubtedly true, and if, as it would seem reasonable, more of these elements are utilized in the manifestation of Being on the supermundane planes, that would not indicate that there were new elements being created or evolved, but only that, through the natural process of evolution a greater number of the self-existent elements were being utilized in the production of forms through which Being attains to a fuller expression of its inherent qualities. I am well pleased with this series of articles, but do not think so palpable an error should be permitted to pass unnoticed.

JOHN FRANKLIN CLARK.

On March 7th, 1888, I read the above letter to Dr. Wells, following which he said:—  
"All matter has existed, it is true, from all time, but the changes matter is constantly

undergoing makes it possible to so change it that what exists to-day may not exist at all to-morrow as a separate identity. In the primates spoken of, the gentleman is right. It is only that more of them are used in the higher order of life. The idea that I intended to convey was that they were discovered rather than developed. A doctor does not always use a terse language as a professional logician, and I think we did not probably convey just the meaning we intended.

G.—Then when you said that nature had gone as far as she could in the physical development, and "the key note was struck," you meant that new elements were brought into existence from the elements already in the development of material organisms. In other words, up to that time, those elements, so far as our plane is concerned, lay dormant and were one by one utilized as needed.

Dr. W.—Yes. Utilized is the best word. They were not always, but were inoperative until needed.

G.—I see better what you meant by "They are a natural consequence of the higher order of creation," in one sense developed from the other primitives or their courses from nature, as they are in their advanced stages able to gather from the elements already existing under their own peculiar form." In the elemental and atomic condition of matter, I have further inquiries in progress. I get the impression that every atom has its aura or atmosphere surrounding it, and from this is developed what we call the soul of the atom. The psychometrist is susceptible to impressions from this aura, and is therefore able to read the past history of an object, by sensing or perceiving thereby the record of the conditions through which the object has passed, and the influences that have been exerted upon it.

Dr. W.—Some what theoretical, and yet it is so claimed. For my part I have considered misgiving on the subject, although I cannot positively declare that it is not true; for I am as yet in the infant class in physics. But I do know this: that in some to me mysterious manner every atom or collection of atoms carries with it its own life history, and the sensitive who can get himself away from his outer or animal nature, can sense or absorb the history as the impression is made upon his own aura and thus conveyed to his brain. But it seems somewhat strange to me that anything without either animal or vegetable life should have an aura, or anything resembling it. It is true that every grain of sand is a storage plate for light and life, if you please, but they are in themselves inert and only become a semblance of a living thing through impregnation. So if you could withdraw from them certain properties, for instance that which is absorbed from light, and certain chemicals varying with the particular kinds of earths or rocks, you would have as a residue, nearly a negative, inert mass; and I confess I am yet in the dark as to whether that inert mass carries with it an aura, and in that aura its history. I wish to say right here that I forgot to give credit in my remarks on the spiritual body, to my friend on this side, Thomas Gales Forster, he having spent much time in looking up this subject while in the body; and he tells me he was the author of a work called "Unanswerable Logic," and others.

G.—All right, Doctor, I will see to it that this be mentioned so that Mr. Forster shall have due credit.

Dr. W.—Yes, mention it, even if you have to work it in a separate article.

(The remainder of this interview was on the subject of "Government in the Spirit-world," and is reserved for the present. The following excerpt from an interview on Hypnotism is more apropos in this connection.)

513 Prospect St., November 16, 1887.

G.—Another question of psychology which it occurred to me to ask is this: In studying the effects of animal magnetism upon those somnambulists who can be placed most perfectly in this artificial magnetic sleep I find that they can, and do frequently go in thought to distant cities, and properly describe streets, houses, furniture, people, etc., where neither they nor their magnetizer have ever been. They have all their senses with them; can taste any article to which their attention is directed, though it be boxed up tightly and miles away; can smell the medicines on any particular shelf in a distant drug store, though the bottles be corked and covered with sealing wax; can feel all the drygoods in a given store, and tell accurately its material and fineness; can hear correctly the conversation that may be going on wherever they may be directed to go and listen; can exercise all these senses in a degree superior to what they could if awake and present at those places; and in addition to all their senses highly improved, they possess others, such as reading the thoughts, detecting emotions, and discovering the secrets of friends or foes. Uneducated persons have in this condition accurately described the diseased organs of a sick person at a distant place, and in their diagnosis have used technical language that they never heard, and have given the scientific names of things which they did not know exist. Can you throw any light on these common but wonderful things; and is there anything in them analogous to your means and methods of operation?

Dr. W.—That is a very complicated question, but yet not too verbose for what you want to express. You ask a question, and then explain it, at the same time leaving it to me to answer.

G.—Yes, Doctor, I explained the question for the benefit of the public, that they may see the more clearly all that your answer does answer.

Dr. W.—Will the general public believe your proposition?

G.—They are compelled to believe it, Doctor, for those cases are on record in large numbers, and are repeated by good mesmerists very frequently. They will believe anything rather than spirit communication.

Dr. W.—Very true. But the moment they admit this, they will be getting out of the frying pan into the fire. The question is more easily answered than you might be led to suppose. Granting the premises, namely, all correct, your statement clear and logical, it simply hinges on this point, as to how the hypnotized subject does what he does, and through what agency. Now it is simply spiritual agency in either case. It matters not whether the spirit be entirely freed from the physical body, or only temporarily liberated, so that it loses, to a certain extent its physical existence. When such things as you have enumerated transpire, you will invariably find that it is attributable to one of two things: either the hypnotized subject has, from his physical release, been permitted to go away from his body, and take and hear or smell those objects or else, being for the time himself a spirit, he can get in rapport with a disembodied spirit, and that spirit goes and performs those remarkable things and comes back and imparts the intelligence to the hypnotized subject, and he, under the influence of the hypnotizer, can impart it to others. Nothing very wonderful about it when you understand how it is done.

G.—So Columbus said about making an egg stand on its little end: "It's easy enough, you only know how," he knew how. That some of these hypnotized subjects do actually make the journey, seems to be indicated by the fact that they will often describe scenes and incidents on the way there and back, and upon inquiry it is found that those incidents did actually occur at that time and place. Also they will sometimes take on the most grotesque expression of countenances, as if they saw some very ludicrous performances, and perchance a little farther on their features will be full of pity and sadness as they stop to witness some sad scene. Now with regard to statism. There are those who can put themselves into this magnetic sleep, and without the aid of any mesmerist or magnetizer, they go sailing away on the wings of thought, to return at their pleasure, and to all intents and purposes they are just as free as though they were bodied. How do they accomplish their release?

Dr. W.—Some spirit helps them out of the window.

G.—You mean the windows of the physical body.

Dr. W.—Yes. And there is a magnetic cord, never severed, which connects them. Through this the features will always show the emotions more or less.

G.—Dr. Webster [A spirit doctor who has communicated with me through the medium of Mr. Rowley's telegraph instrument, but more frequently through a clairvoyant medium, Mrs. S.—] has given me some information concerning this cord, which, as I understand it, is, as it were, the umbilical cord of the spiritual body. He says that after dissolution, the body should not be moved for about four hours, because the spirit usually requires about that time to draw from it through this magnetic cord all the elements of the spiritual body, and that the process of re-organizing the spiritual body can be so much more satisfactorily carried on if the physical body is not disturbed. He says that sometimes the spirit is long ways from the physical body while this Mr. S. is going on, and sometimes near by. How is it usually?

Dr. W.—It is generally only a few feet. More anon.

H. D. G.

## THE SPIRITUAL BODY.

The Editor of the Religio-Philosophical Journal.

I have been very much interested in the series of articles lately published in the JOURNAL entitled "From Here to Heaven by Telegraph," and hope they may soon be published in book form. I would suggest to the author that, in his book, he supplement the letter-press with illustrations, as the uninitiated will thereby be greatly aided in understanding the *modus operandi* of his telegraphic apparatus.

While many interesting ideas are imparted by spirit Dr. Wells, the most important, as it seems to me, is given in number No. 11, published in the JOURNAL of March 10, in regard to the spiritual body. He says:

"We live spiritually much as you plants live, in this sense, that we absorb from our surrounding environment such an element as we require, and take it up by absorption; but not exactly like them, for they absorb through the roots, while we take it from every part of the body just as it is needed, each part in this respect being a law unto itself. In other words, the spiritual body is an absorbing body and capable of feeding itself from within just as perfectly as its counterpart, the physical body fed itself from within from the food taken into the alimentary canal. I might compare it to a physical body turned wrong side out."

To the question whether the spiritual body has anything corresponding to the physical organs, Dr. Wells answered:—  
"The answer should be almost inferred from the other. There being no necessity

for circulation of blood, there is no heart. Oxygenation being unnecessary—as there is no blood to oxygenate—lungs are unnecessary. There being no waste to eliminate, the excretory organs are unnecessary. Now I have told you what we don't have; I might say that the inner body is devoted to sensation. If you will understand it better, a spiritual nervous system connecting with the spiritual spinal cord, which is directly in the centre and protected on all sides alike, and not crowded back and enclosed in a bony conduit as it is in the human anatomy, to give room for the vital organs."

The priors I have italicized would seem to indicate that the spiritual body is a total reversal of the physical. That is:

1. What is visible to the physical eye is invisible to the spiritual eye, and vice versa.

2. What necessarily appertains to the physical body is lacking in the spiritual body, and vice versa.

3. What is external in the physical body is internal in the spiritual body, and vice versa.

If this is a correct statement, certain very curious results follow:

The visible disappears, and the invisible appears. In other words, the physical decays and returns to the earth, while the spirit, invisible to the physical eye, steps out from its earthly abiding place, and becomes visible to the spiritual vision.

2. All that was necessary to the merely vegetative existence of the physical body is eliminated. That is, the heart, stomach, lungs—the vital organs, with their appendages—which were necessary for the sustenance of the physical body, disappear, and in their place are spiritual faculties which now are unobstructed in their action, and which take the place, so to speak, of these physical vital organs.

3. The external and internal, as to their functions, change places. That is, what was external in the physical body, viz: the skin, with its myriad nerves of sensation, becomes internal in the spiritual body; while the internal organs, viz: the heart, stomach and stomach—is filled by the external of the spiritual body, which serves as the medium for the absorption of nutriment from its environment.

This would seem to exclude the head, with its contents, the brain and its appendage the nervous system. But a little consideration, I think, will show that the spiritual body is not without a head, whatever other parts of the physical economy it may lack. The head is the container of the brain, the organ of the mind, the means by which and through which the spirit comes into relation with the world external to itself. The special senses are the windows through which the spirit looks out upon the outer world, and from this outer world through the same senses receives impressions. The head is said by a thoughtful physiologist to be "an inference set on another man's shoulders."

It may be urged that, as the spirit does not need to eat food to sustain its spiritual body, therefore it has no use for a mouth, under the "inference" from Dr. Wells's statement that those organs which contribute to the life of the physical man are lacking in the spiritual body. In reply to this, it may be pointed out that the mouth performs a double office, namely, to receive the bodily food, and to serve as the organ of speech, the means of spiritual communication among men. It may well be that the mouth of the disembodied spirit will never be required for purposes of mastication and deglutition, but it certainly seems probable that the means of communication which have served the spirit so well here will hardly be entirely discarded in a future state.

M. A. CLANCY.

Washington, D. C., March, 1888.

CLEVELAND, March 19, '88

The above letter was sent me by the editor for any additional remark. I read it to Dr. Wells, and said:

G.—Now, Doctor, if you wish to add any word to this, you have the opportunity. Whether I say anything or not will depend on what you say.

Dr. Wells.—I am always loaded.—[Interruption of twenty minutes.]

G.—Now, Doctor, we are ready to receive the shot.

Dr. W.—All right, if it don't prove to be a blank cartridge. I only have a word or two of comment to make about it. (The communication, not the shot.) With us, form is not necessarily permanent, as we have already stated in former communications. As we have stated heretofore, the spirit can assume almost any form, even that of a dove, as Bible readers will no doubt agree with me. Now the query will arise, that if condensing the spiritual into so small a compass as a dove, how it could feed itself by absorption. The fact we do not change at all. When I speak of changing form I mean that we change our visible form, visible to subliminal denizens, but not to ourselves; and like the ventriloquist who makes a wooden man talk, we so condense matter as to appear through it in whatever form, and like other ventriloquists who keep themselves hidden, the spiritual body is there just the same, but as our friend has truthfully remarked, it is invisible to the physical senses. So that it is necessary to qualify my first assertion that we can change form at will. I shall qualify it so as to make it, apparent form as viewed by physical beings. In regard to the head, that organ being necessary for a spiritual

brain, it is present with a spiritual body; and as far as the material eye is concerned, they are wisely preserved intact so that friends may readily recognize each other when in spirit life, and not have to depend upon spiritual mind reading to know whether a given individual is your Brother John, or the King of the Cannibal Islands. I see nothing particular to find fault with in so fairly written a well. I hardly know what to call it. It is not a criticism nor a eulogy, but comes more nearly being an explanation or supplement to our article referred to. By "our" I mean the good Professor G., and myself.

As time and opportunity permit, I shall inquire further into the spiritual anatomy, spiritual physiology, and spiritual hygiene of the spiritual body. "Contamination" indicates some sort of spiritual suffering or degradation which I desire also to further investigate. I am impressed with the idea that the spiritual form and countenance, for instance, vary and improve with the advancement of the spirit itself; so that with them as with us, one's outward appearance, rightly understood, is a correct index to his character.

H. D. G.

DR. WELLS AND SPIRITUALISM.

A. the Editor of the Religio-Philosophical Journal.

In the JOURNAL of March 10th, 1888, the article "From Here to Heaven by Telegraph," Dr. Wells is reported as stating that a disembodied spirit has got neither heart nor lungs. Has he gained his knowledge of the anatomy of a disembodied spirit from the dissecting room, or is his knowledge an opinion not based upon any absolute evidence? Science teaches that each particle of matter is composed of smaller particles in two distinct forms or degrees of density; one form is termed positive, the other form negative; or one form is termed spirit matter, the other form physical matter. The human body is composed of particles of matter in two distinct forms or degrees of density; one form is termed spirit matter, the other physical matter. The heart of a human being is composed of matter in two distinct forms or degrees of density. One form is termed the spirit heart, the other the physical heart.

Now the question arises, why is a heart necessary for a spirit body when incorporated with physical matter, if a spirit heart is not necessary for the existence of a spirit body when separated from physical matter? or what becomes of the heart of the spirit body after death, if a disembodied spirit has no heart?

J. W. CURTIS.

St. Louis, Mo.

"THE ANSWER."

CLEVELAND, March 16, 1888.

Having read the above letter to Dr. Wells, I submitted it without comment and immediately received the following:

Dr. W.—If a physical man wears a hat and coat and boots and they are positive and negative matter also, then what becomes of the spirit of the boots and hat and coat when they go over the line into the sweet by and by? Or, again, if our friend has had teeth in childhood and now is toothless, what has become of his spirit teeth? and can he still masticate physical food with them, or are they still remaining in *steto quo*, waiting for some spiritual food to masticate? Also the temporal and masseter muscles are used for mastication by our friend as yet. Now, then, does he still use the spirit muscles when in the land of spirits? Does the born babe draw nourishment from the placenta after it is born, as it did in its mother's womb? Verily, according to our friend's theory, that placenta must have an existence somewhere, and spirit existence; but of what earthly or spiritual use could it be?

M. A. CLANCY.

Washington, D. C., March, 1888.

CLEVELAND, March 19, '88

The above letter was sent me by the editor for any additional remark. I read it to Dr. Wells, and said:

G.—Now, Doctor, if you wish to add any word to this, you have the opportunity. Whether I say anything or not will depend on what you say.

Dr. Wells.—I am always loaded.—[Interruption of twenty minutes.]

G.—Now, Doctor, we are ready to receive the shot.

Dr. W.—All right, if it don't prove to be a blank cartridge. I only have a word or two of comment to make about it. (The communication, not the shot.) With us, form is not necessarily permanent, as we have already stated in former communications. As we have stated heretofore, the spirit can assume almost any form, even that of a dove, as Bible readers will no doubt agree with me. Now the query will arise, that if condensing the spiritual into so small a compass as a dove, how it could feed itself by absorption. The fact we do not change at all. When I speak of changing form I mean that we change our visible form, visible to subliminal denizens, but not to ourselves; and like the ventriloquist who makes a wooden man talk, we so condense matter as to appear through it in whatever form, and like other ventriloquists who keep themselves hidden, the spiritual body is there just the same, but as our friend has truthfully remarked, it is invisible to the physical senses. So that it is necessary to qualify my first assertion that we can change form at will. I shall qualify it so as to make it, apparent form as viewed by physical beings. In regard to the head, that organ being necessary for a spiritual

body, it is present with a spiritual body; and as far as the material eye is concerned, they are wisely preserved intact so that friends may readily recognize each other when in spirit life, and not have to depend upon spiritual mind reading to know whether a given individual is your Brother John, or the King of the Cannibal Islands. I see nothing particular to find fault with in so fairly written a well. I hardly know what to call it. It is not a criticism nor a eulogy, but comes more nearly being an explanation or supplement to our article referred to. By "our" I mean the good Professor G., and myself.

As time and opportunity permit, I shall inquire further into the spiritual anatomy, spiritual physiology, and spiritual hygiene of the spiritual body. "Contamination" indicates some sort of spiritual suffering or degradation which I desire also to further investigate. I am impressed with the idea that the spiritual form and countenance, for instance, vary and improve with the advancement of the spirit itself; so that with them as with us, one's outward appearance, rightly understood, is a correct index to his character.

H. D. G.

DR. WELLS AND SPIRITUALISM.

A. the Editor of the Religio-Philosophical Journal.

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**A VOICE FROM THE WEST.**

divorce, which is a bad remedy for a bad marriage, but education, in the broad and most liberal sense, and especially a deep moral culture, which shall present the one

of 1897, its objects and destiny. This can be accomplished only by Spiritualism in its ideal, as opposed to materialism.

## THE GREAT SPIRITUAL MOVEMENT

THE GREAT SPIRITUAL MOVEMENT.  
BY SELDEN J. FINNEY.

ance, being spiritual, cannot be revealed by the senses, and must, therefore, if expable at all of revelation, be revealed by something else. Can we ever know what is in itself? We perceive that it is utterly inconceivable that the Church should be able to reveal what the Church was beginning to tremble at the gathering news that was settling over her. A new light rose in the world in the shape of Spiritual Manifestations, and the Church was beginning to tremble at the announcements of Spiritualism, even to the senses. It rested, with emphasis, the divinity of the soul, and the need thereof to the realm of immortals. And today, we are beginning to tremble at the new revelations from spiritual inspirations. Men begin to realize themselves to the currents of celestial magnetism, and that God has not forsaken the world. A new illustration of the power of the spiritual is being given to us by our intuitive faith in the principles of Spiritual Alliance. A new "transfiguration" is awaiting the Church. If we study the stars, we study them by the laws

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There is any substance, would we know it by the function of the senses? By the inductive method we can legitimately infer the fact of the existence of substance; but it enable us to know what that substance is? Have any power to know that? Are we not composed of consciousness? We are substance, become conscious, conscious of what? Can substance be conscious of itself? Answer, Is not consciousness itself self-cognition of substance? What is pure intelligence but simple self-comprehension by substance? Existence is not being—being is not existence.

is existence, apprehending the fact of existence, as also qualities of such existence: Pure intelligence is pure existence, knowing itself in *esse*. And, therefore, the axioms, which are the eternal constituents of pure intelligence,

are necessarily the only constituents of substance. These axioms are the only eternal things known to us. Nothing can be eternal but a primordial principle, or law. These principles are known originally only to and in our intelligence. But since these principles are known in our intelligence, they together constitute the substance of our intelligence, or spirit. This self-knowing reason is, therefore, the eternal and impersonal substance. It is "God." It is, therefore, a unit—one and identical. It is the "All-in-All!" It is the discipline of Christ. It is the *Only One*. But let us suppose, for the sake of the argument, that there is more than one substance in the verse. We will assume that there is one substance, which is eternal, and another, that is not eternal, and that this side and the other side another, which is not eternal, and that the Spirit of God is the Spirit of the Theologian also spirit, or God: If they tell us, There is matter on the one side, and here is the Spirit of God on the other side, we will say, Yes, we tell them, Yes, matter. Now matter is two-sided, and

[illegible][illegible][illegible]

We have seen nothing in the JOURNAL of late from this section of country, and therefore would like to inform you what Spiritualism is doing here. The la-

In spite of the former disappointment, the house was again well filled, and it was plain to all, that Mr. Reed considered himself master of proceedings, dictating the terms with unnecessary freedom, claiming two speeches for his opponent one, etc. Finally, Mr. Wentworth assented to such terms, and Mr. Reed began by prayer, which, by permission, was followed by one given by Mr. Wentworth, under influence, beginning with, "Father and Mother God," and was beautiful throughout.

The speaker stated that he wished to define his position in regard to the Bible, saying that he placed it aside other books, as containing more or less of truth and error, and that he could not conceive of truth found inside the Bible being more holy than one found outside of it. He considered that a truth found in ledge-rock or in the heavens, as holy or divine as was found in the Bible, for all truth is divine. In considering the personality of God, we first define the term as we use it as a definition of personality, individuality or individual being. It is a principle in science

We have been using Christian clubs, and will restate our own position. Our position is that science is the direct word of God, and science is the knowledge of immutable law that controls matter and spirit. Maybe the science of mathematics, astronomy, geology, etc. Mathematics are often employed in demonstrating astronomy, but if there be any imperfections in the demonstration, we do not attribute it to imperfect

The Bible makes Christ and God one and the same. For it makes Christ say, "I and my father are one." You remember that God told Adam and Eve in regard to the forbidden fruit: "In the day thou eatest thereof thou shalt surely die," but the devil came in the form of a serpent, and said, they should not die, and as proved, they did not, but lived several hundred years after. Here the Devil told the truth, and proved to God a falsifier. But who was this devil? Adam said, "It is absurd to suppose that a serpent could talk with man; that he must at least have been a babe in the womb, and that he must have been made by God, and that he must be as able to make him- self as to be destroyed." But the serpent was not a

The speaker said he would like to read a little more from this book called *The Word*. Your Bible tells that God is merciful and kind, of long suffering, of tender mercies, etc. Let us see. Was it kind for him to appear to devour forty little innocent children? It had been the devil that did such a thing, it would have sounded much better. In the terrible work of destruction by Joshua, he not only acted by the direction of this God, but was aided by him to that extent that he hurled stones from heaven upon the heads of the enemy, to destroy them faster, to satiate his thirst for blood. But this was not enough, and it is said that

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### A Few Critical Points.

There-with he puts himself into strict opposition, not only to the Theosophists and Oriental Adepts, but to the mediumistic revelations by Adelmia Barness Vay who is neither a Theosophist nor an Oriental Adept, but pretends to be controlled by Buddhist, primitive Christian and Catholic spirits—nay in opposition even to the mediumistic revelations of Dr. D. M. Clark, whom Dr. Watson quotes and calls the most critical commentator that ever wrote. This Dr. Adam Clark pronounces "I believe there is a supernatural world in which various orders of spirits not human live and act."

One more word, friend A. J. Davis. When in his confession-sheet he says:

"I do not believe in re-incarnation"—he will have a vast majority of American Spiritualists on his side; but his further addition:

—••••—

**The True Character of Paracelsus.**

### The True Character of Paracelsus.

There never was a first cause, nor can there ever be a last cause; but all that is, is the legitimate result of all past causes that have been before it, and no one thing could have been other than it was unless that which went before it had first set it on foot. Famines and pestilence come and go regardless of petitions or anathemas, let them come from saint or sinner. God could not bind, nor devil assail, for the result was an inevitable consequence of what had been before him. The woman who is smitten by lightning, or the good man is as often felled by the lightning's stroke as is the bad man. Riches and honor do not always fall to the lot of the virtuous and the worthy, nor want to the wicked and the vicious and vile. But all is, results from natural, rational, good, and unchangeable laws.

—*Blindfold D. Sienker.*

For sale, wholesale and retail, by the BURLINGTON-  
PHILADELPHIA











external contact and appetite, without the physical body for its enjoyment: consequently,

distance in the universe? **To be Continued.**  
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A FATHER may turn his back on his child, brothers and sisters may become hyphenate enemies, husbands may desert their wives, wives their husbands; but a mother's love endures through all; in good repute, in bad repute, in the face of the world's condemnation, a mother still loves on and still hopes that her child may turn from his evil way and repent; still she remembers the infant smiles that once filled her bosom with rapture, the merry laugh, the joyous shout of his childhood, the opening promise of his youth and she can never be brought to think him all unworthy.

—Irene.

married the heir to the Russian throne, it was thought that this marriage would bring about a rapprochement between these two countries perpetual. But alas; jealousies certain quite as much to the palace of royalty as to the huts of the peasantry.

It is not, generally speaking, the higher cultured classes—not the hard-handed toilers on the farm-fields—not the truly great statesmen, such as Gladstone, who are the cause of the ill-will between the two nations. The idle and more ignorant, lower-minded people, led on by unprincipled politicians and parliamentary demagogues. These continually stir up the war-feeling. Walking the streets of London, I have frequently seen the notice of "Her Majesty's proclamation, calling out the militia, to suppress the disorders in the Irish religious churches." This sectarian, this fighting Christianity, is an inextinguishable fire in the world.

to, yet, from the reputation of this friend of mine, I am quite certain he has rightly stated the matter. Considering these charges, I have to ask:

I. Wasn't just and manly to make them when I was afar in foreign lands, with no opportunity of disproving

be afraid, but, I suppose, no opinion on the matter can be advanced. Therefore, I merely state the facts as I know them.—*Medium and Daybreak, London.*





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## The Demand for Truth

### Spiritualism Amenable to Science.

While it is certain that Natural Science and Natural Spiritualism, naturally adjust themselves to each other, it is pertinent to ask which class of scientists shall say that science, as at present dead, does not include Spiritualism; that class who have expelled their religion from the domain of science, and are in fairness of mind, or of class who with prejudiced minds have but partially, if at all, investigated such phenomena? Suppose an astronomer in London should point his telescope toward the sky on a cloudy night and solemnly declare that the clouds were the truth, and the stars were lies, shall his dictum be taken by all men as the truth? If a Dr. Carpenter, because of the clouds of prejudice and "prepossessing ideas"

the laws of a medium's being, is to keep aloof from corrupting and vicious influences, or they will

his own conclusion. In all cases the mediums are under fraud-proof conditions. To the majority who are truly wonderful; to the skeptic, who does not see more deeply inward than the physical plane, they are wholly doubted; while to those convinced of man's immortality, they are but the a b c phenomena in the all-sweeping and grandest of the sciences—immortal life.

No need to dwell here on what it may concern: We know not our future; would like to locate at some point where there are liberal minds—where spiri phenomena is desirable, and where I could find employment as a lecturer on Spiritualism and kindred subjects. I shall be addressed until May 30th at Terre Haute, Ind.

J. H. MENDENHAM.

[illegible]

penses for license, etc., must be paid, and when he has a full house . . . . . on the outside do not come to his assistance, because

can be won under no other principle.

The question, therefore, naturally arises—*that if susceptible persons can relieve or create pain by an act of their own will, where the necessity for a magnetic or any other influence outside of that power which is inherent in themselves?*

The facts as stated can be demonstrated to the perfect satisfaction of all who will take an interest even in the science to seek for the truth.

WM. B. FAHNESTOCK, M. D.

**Spiritual Meeting.**

Last Sunday, the Spiritualists in the vicinity of Johnson's Creek assembled at the house of Mrs. Emma Taylor, for the purpose of re-organizing *The First Society of Spiritualists of Johnson's Creek.*

son's Creek. The old officers were re-elected. Mr. John Gill holding over as President; Mrs. Emma Taylor, Vice President.

There were no meetings held for some time, regularly every Sunday at 4 P. M., until further notice at the house of Mrs. Emma Taylor. The meetings were well attended, and after all business was disposed of, Mrs. Gardner of Rochester, N. Y., spoke for the ladies, holding the audience in rapt attention to the end. They have no hall in which to hold meetings, we trust that under all difficulties, the society may again flourish as in years past. We hope to develop more talent and with what the society may be able to secure for the future, we are sure will be of great help, to do a good work for truth and for the enlightenment of our neighbors who are searching

**Extract From a Lecture on Spiritual**

**From Death to Life.**

**Spiritual Manifestations with a Table.**

Dr. J. W. Woodworth writes: It is ten years since I abandoned the 'accursed habit' of using tobacco, and I have devoted much of my time to showing my brother man the effects of this poison on body and mind. I admire the article in a late welcome JOURNAL, from the *Informers*, on this subject. I have a host of statistical and personal experiences—facts on this great curse. I ought to give my time to lecturing, and telling the world what a curse it is to the human family. The people here think it wonderful when they en-

**We have now among us Dr. S. S. Carpenter,** magnetic healer, and his sister, Mrs. Loomis clairvoyant, who have effected some wonder

**A Swing Moved by Spirits.**  
We have in our front yard a swing of the "mo-

**Brief Mentions.**

T. writes: Should people from the country come to you in search of a reliable medium, you can confidently refer them to Miss Shaw, 295 W. Washington St. She is, as myself and friends can

A Denison writes: I have taken the JOURNAL for several years, and I prize it very highly for the bold stand it takes against counterfeit materializers, for I think they do the cause of Spiritualism.

hope you will be sustained in your efforts to lift humanity out of the dense fog of superstition, bigotry and fraud, to a higher plane, in the brightness of a pure philosophy.

Mrs. S. B. Hart writes: We have taken the JOURNAL almost from its start, and have derived much pleasure from its perusal. We are much please

with its improved appearance and the able manner that errors are dealt with, and truth promulgated. There is no event of the week that we look forward to with more pleasure than the arrival of our dear JOURNAL.

**W. B. CONE writes:** The JOURNAL is one of the most interesting papers now published, and one of the features which makes it interesting, is, it is not a one-sided or one-eyed, or one-leg worker. It contains the loftiest ideas that illumine the minds of the most highly inspired sons and daughters of heavenly wisdom.

H. Holt writes: In reading your most excellent paper, and the communications from our worthy friends and Spiritualists, D. Lyman and Judge Charles Case, we were somewhat surprised to read a letter from the medium, C. E. Watkins. So he has turned up! By your true and judicious handling he has concluded to face the music. When he departed from this city, (Washington, D. C.) after a brief stay of ten days at my house, he left an empty satchel and four slates. As we have no use for said articles, if Mr. Watkins will inform us of his whereabouts, we will kindly forward them to him. After so doing, he will perhaps send money for his board; as he left so suddenly, it was quite forgot-



02-18-2018

Truth Wears no Mask, Bows at no Human Shrine, Seeks neither Place nor Applause: She only Asks a Hearing.

VOL. XXIV. {JNO.

INO. C. BUNDY, EDITOR. 5

CHICAGO, MAY 25, 1878.

3.15 IN ADVANCE.  
 1000 COINS EIGHT CENTS.

NO. 12

### ④ Weighing a Medium During the Production of Spiritual Manifestations.

BY WILLIAM H. HARRISON

[illegible]

The Research Committee has favored me by passing a resolution authorizing me to publish the results on my own responsibility; that is to say, the committee is not answerable for anything in this article, but will hereafter give in its own official report, in which it will probably deal only with absolute test phenomena, and not as I shall do, theorize.

### DESCRIPTION OF THE APPARATUS USED.

It was not certain, when plunging into this part of the domain of the unknown, whether any results could be obtained; the apparatus used in the experiments has not been of the most perfect kind, but it is now in course of replacement by other weighing appliances, more perfect both in theory and in operation. Still, the broad results already obtained are sufficiently trustworthy and detailed to be exceedingly interesting.

The description of the apparatus used to register the weight of medium and conduct the experiment is given in Figure 1. The cabinet, mounted upon a platform weighing 1000 g, is connected to a spring balance. To the end of the lever arm of the weighing machine a wire is attached connecting it with the weighing machine. Thus, as the arm rises and falls in proportion to the weight of the medium in the cabinet, the wire correspondingly governs the motions of the indicating arm of the spring balance. The entering apparatus is represented on a large scale in Figure 2. The end of the wire from the weighing machine is attached at its lower end to a spring balance, which is connected to a vertical rod with a variable weight. The position of the rod in Figure 3 is shown. This indicator is connected to the weighing machine. Inside, which spring presses the point of a pencil against the rod, the pencil rises and falls, as the pencil rises and falls it draws a line up and down the drum. If the drum is rotated, the pencil will draw a spiral line but one vertical line upon it, if it is not rotated. The drum is rotated at an hour, the pencil in rising and falling draws a spiral line upon the drum. The drum is divided into 100 parts, at any particular moment in time such a recording is made. One person sits in a little cabinet, which has a light in it, so that he may see the drum and the pencil. The cabinet is placed, as outside of that room is enveloped.

THE RECORDING OF THE PHENOMENA OBSERVED

At every stage, one of the members of the Research Committee writes down what manifestations occur at any particular time, in order that the weight marked at any moment on the drum may afterwards be compared with the phenomena then observed. Mr. Williams obtains only dark-circle manifestations; consequently, the recorder is shut up in the cabinet, with a light and a watch; he can hear perfectly through the curtains of the cabinet what is going on outside; he writes down and times what the observers say they witness, as well as what he hears himself. Thus, while the human recorder has a light, the spirits can go on with the ordinary manifestations of a dark seance.

THE NATURE OF THE MANIFESTATIONS EX-

The manifestations dealt within the experiments about to be described consist of those produced in the presence of Mr. C. E. Williams. At his ordinary séance, given almost every night for years past, while his hands are held by trustworthy persons on both sides of him, musical instruments fly about like bats in a perfectly dark room, sometimes touching the faces of the sitters gently in their flight; at the same time their instruments are played upon by temporary mediums who appear and disappear as they please. Williams is similarly aided, the spirit, John King, or another, sometimes materializes at half or full length, and

[illegible]

**EXPERIMENTAL SEANCE—NUMBER ONE.**  
At a seance, held on the night of March 15th, 1878, the members of the Research Committee present were Mr. Desmond Fitzgerald (Chairman), Mr. H. Withall, Dr. Carter Blake, the Rev. W. Stainton-Moses, the Rev. W. W. Newbould, Mr. G. F. Green, Mr. F. Barrett, and Miss Kiallinsbury (Secretary). The spirits at work during the following seances gave the names of John King and his assistant "Peter."

Mr. Stanton-Moses, seated with a light in his hand, turned to the witness and asked him to be sworn. Mr. Williams took his oath and sat at 9 x in the cabinet on the platform at 8.45. Mr. Stanton-Moses then asked the witness to repeat the words of the Lord's Prayer. Mr. Williams gave during the service the following answers: 8.47, "Amen," 8.48, "Amen," 8.49, "Amen," 8.50, "Amen," 8.51, "Amen," 8.52, "Amen," 8.53, "Amen," 8.54, "Amen," 8.55, "Amen," 8.56, "Amen," 8.57, "Amen," 8.58, "Amen," 8.59, "Amen," 8.60, "Amen," 8.61, "Amen," 8.62, "Amen," 8.63, "Amen," 8.64, "Amen," 8.65, "Amen," 8.66, "Amen," 8.67, "Amen," 8.68, "Amen," 8.69, "Amen," 8.70, "Amen," 8.71, "Amen," 8.72, "Amen," 8.73, "Amen," 8.74, "Amen," 8.75, "Amen," 8.76, "Amen," 8.77, "Amen," 8.78, "Amen," 8.79, "Amen," 8.80, "Amen," 8.81, "Amen," 8.82, "Amen," 8.83, "Amen," 8.84, "Amen," 8.85, "Amen," 8.86, "Amen," 8.87, "Amen," 8.88, "Amen," 8.89, "Amen," 8.90, "Amen," 8.91, "Amen," 8.92, "Amen," 8.93, "Amen," 8.94, "Amen," 8.95, "Amen," 8.96, "Amen," 8.97, "Amen," 8.98, "Amen," 8.99, "Amen," 9.00, "Amen," 9.01, "Amen," 9.02, "Amen," 9.03, "Amen," 9.04, "Amen," 9.05, "Amen," 9.06, "Amen," 9.07, "Amen," 9.08, "Amen," 9.09, "Amen," 9.10, "Amen," 9.11, "Amen," 9.12, "Amen," 9.13, "Amen," 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—Peter says he is going to touch Miss Kislbury. 8.40, Miss Kislbury stands up.

touching her chair. Peter out of cabinet; he touched Dr. Carter Blake, Miss Klingburg, and Mr. Barrett (8.41). — 8.42. Peter says he is trying to make the medium heavier. — 8.43. Peter materialized, and standing outside cabinet. Seen fairly twice. I assure you I am outside. — 8.43. Materialization again. 8.47. Continuation. A four apparatus. Last time Peter's face quite visible to M. F. Barrett. 8.49. Peter said, "My medium is getting lighter." 8.50. Peter striking chair with tube, and addressing Dr. Carter Blake. 8.53 — Peter says, "Medium is now of his ordinary weight, and Peter nearly exhausted!" 8.53. Peter knocking ground with the tube at the side of the cabinet. 8.54. — Medium

was observed. Peter gradually subside(d) into a relaxed position. 8.55—Medium awake. Peter says, "Good night." The cabinet drawer is closed. 8.56—Medium light asleep. Medium left cabinet.

From the above it will be seen that little more than 10 minutes had elapsed since Peter said he was out of the cabinet, about 8.45. The weight of the subject was 82.0 kg, and the weight varying from 70 to 80.2 kg. At 8.50 and 8.51 he made remarks about his being tired and about the weight of the cabinet. He observed an occasional diminution in weight of the cabinet, but he was not sure of this. Sometimes well outside, and at other times inside the cabinet; in the former case here, the weight was 78.4 kg, and in the latter case, from 8.42 to 8.48 he was more or less inside the cabinet, and the weight was 79.2 kg for most of those six minutes was but half its proper weight. The matters recorded in the above were not observed by the observer, at the time there was a weight of 70 to 80 kg, inside the cabinet. The weight of the subject was more than the distance he came from the cabinet, and the weight of the subject was very close to the weight of the cabinet. The observer was trying the working of the new system and apparatus, and the same was rather a surprise to the observer, and the observer was not letting the observer know what the weight of the subject was, and the observer was not letting the observer know what the weight of the subject was, and the observer was not letting the observer know what the weight of the subject was.

EXPERIMENTAL GRANGE NUMBER TWO

At a stage held on the night of April 11, 1975, Mr. S. E. Williams was again the medium, and I was seated in the cabinet, making notes. The following is a summary of the information presented, were Mr. Desmond Fitz Gerald, Mr. John Cullen, Mr. John B. Carter, Blake, Mr. P. G. French, Mr. F. Harrett, the Rev. W. Newbould, and myself present. The cabinet was connected to a tape machine at 874 p.m., the self-registering apparatus gave the diagram shown in Figure 1. The following is a summary of the information presented, were Mr. Desmond Fitz Gerald, Mr. John Cullen, Mr. John B. Carter, Blake, Mr. P. G. French, Mr. F. Harrett, the Rev. W. Newbould, and myself present. The cabinet was connected to a tape machine at 874 p.m., the self-registering apparatus gave the diagram shown in Figure 1.

874, Medium entered cabinet. 894, Strong shudders of medium. 894, Light out on floor. 894, Medium entered cabinet. 894, Medium entered and moaning. 894, Peter entered into conversation. 894, Medium entered cabinet. 894, Medium broken. 894, Peter said he didn't know it. 894, Peter talked till 821. 823, medium entered cabinet. 823, Medium entered cabinet and for remnants of fire in the grate to be taken out. Done by Dr. Carter. Blake, 824, Peter talked till 824. 824, Medium entered cabinet. Peter talked. 829, Medium shuddered. 894, Peter drew open curtains of cabinet. 894, Medium shuddered. 894, Medium shuddered. 894, Peter "Can't see anything."

[illegible]

Peter was "right outside." He gave the musical box to Miss Kislingsbury. 8.54: a light seen one foot from cabinet. A face seen twice by Dr. Carter Blake and others. 8.56, Peter talking. 9.0, Peter said he was outside cabinet. 9.3, Peter said he was gradually subsiding. A medium shuddered. 9.4, Peter said "Good night" to everybody in turn. 9.44, Threw out paper tube. 9.5, Medium coughed. 9.54, Medium spoke. 9.7, Medium left the cabinet.

**REMARKABLE RESULTS OF THIS SEANCE.**  
During the ordinary strong dark circle manifestations from 8.30 to 8.50, the weight of the medium was constantly altering: sometimes he weighed about 30 lbs., at other times about 60 lbs., but his weight was constantly changing as if some vibrating force were acting upon him all the time. 'Although Peter's face was momentarily seen several times at this séance, there was no strong materialization of forms; it was an ordinary dark séance, without much in the way of materialization. The long thin lines in the diagram merely represent oscillations of the apparatus, not dead weight, and a little should be taken off the shorter lines on

There were two remarkable tests at this place. At 8.44, while there was a weight of 32 lbs. on the machine, Peter gave a small bell into the hand of the Rev. W. W. Newbould, in pitch darkness, without feeling about for his hand; Mr. Newbould's chair was 11 ft. 8 in. from the corner of the cabin. Peter gave the bell there was a momentary "pull" at the medium, shown by the diagram to be instantaneous; it seems to have been but a swing of the weighing machine, which however brought the line momentarily to zero, the dead weight on the machine appearing to be 32 lbs. But a better test still occurred at 8.59, when, while

ter was a weight of 60 lbs. on the machine. Peter gave the heavy musical box to Miss Kinslingbury, who was seated 13 ft. 3 in. from the door of the medium's cabinet. The measurements of this kind are, in all cases, taken from the centre of the front door of the cabinet, to a spot midway between the two front legs of the chair of the sitter mentioned. The measurements of the two cases must be made in the presence of the committee by Dr. Carter Blake, and the following is his memorandum of the results:—

April 5th, 1878.—Mr. Newbold's chair is 41 ft. 8 in. from the door of the cabinet. Miss Kinslingbury's spot, to which the musical box was carried, is 13 ft. 3 in. from the door of the cabinet.

At the particular moment the box was given, there seems as before to have been a slight medium, which by the aid of the recording pencil, was straight line, but indicated really little or no change of weight. Given this line does not come down to zero by 18 or 30 lbs., so that the test of the genuineness of the manifestation is a very good one.

With the apparatus in course of construction, these defects will be eliminated. Scale beam apparatus, also, will be substituted for the present platform machine.

[illegible]

weight, broadly speaking in three installments, at each of which 30 or 35 lbs. were added. The medium, however, was not aware of the weight, and the close intervals of two minutes. At the close of the first installment he said, "I am going something of the same kind of way as I did when I was in the hospital." Now I'm back to my medium," and the machine there was a clearly marked increase in weight. After the second installment, as then talkative for two minutes, and about the time his voice ceased, when the machine was again silent, the weight had gone, there was an increase of 5 lbs. in the weight of the medium. These facts, although they are too few to generalize upon, are of interest inasmuch as they indicate that when a spirit takes from 35 to 40 lbs. of matter from a medium, it can exercise the same power over the matter as it has over dark spaces, including the lifting of chairs, and the carrying of a musical box. The matter in his body; indeed now and then between 8.40 and 8.41, his body weighed but

[illegible]

The "boatswain" never spoke or professed manifest at any of the sances mentioned in this article, although this is small argument in favor of his absence, for he never speaks as much as the other two spirits. It may be that the successful assistants have

of the eighty pounds of weight from the medium, and put it back in two instalments. First, the former speculation is: probably the medium weighed but 40 lbs., after which weight only began to gain materiality when the medium weighed but 20 lbs., either at a fair stage. The three added increments of weight given to Mr. Williams between 8.5 and 9.1 are essentially suggested by the fact that the three speculations up to him in turn that materiality which he may temporarily borrowed from him, and that the three speculations were suggested at this stage, and he may have been by himself, and returned to the medium in three instalments. The beginning of the first instalment is the first stage of the medium rise at 8.57 of 30 lbs. appears, by that, has already been stated, as if made entirely by the return of Peter to the mass.

[illegible]

There is nothing in the record to show the use of the 80 lbs. or 60 lbs. diminution in weight between 8:10 and 8:25, or the whereabouts of the temporary restoration. Between 8:17 and 8:20, there are traces of a similar restoration, followed by the same of temporary restoration. In this latter case Peter at 8:19 volunteered the information that he was out of the cabinet, perhaps taking his first break of the circus; he may afterwards have gone back again to complete his preparations for the dance.

manifestations in which musical instruments moved about, and a feebly illuminated face, the ordinary manifestations that it would be interesting to ascertain and to insert in this article the materialization of the phenomena of the materialization séances in which John appears well illuminated to the waist, and the face of the face of the face of the face to the ceiling. Mr. Desmond Fitzgerald gave me permission to try this experiment. He was very kind and gave me the following information:—

Barrett had previously fixed up for me a self-recording apparatus. The next day I went to his house and saw the apparatus. It was a very simple and successful one. It required no special manifestations required. One element of success, therefore, was to get Mr. Barrett to come to the house and to be present. He had to come in the daytime, before he had his power exhausted by a previous sitting. He was quite happy and content with his

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The séance was held on a bright, sunshiny morning, Thursday, April 18th, 1875, 1:20 p. m., in the séance-room of the N. A. S. of Spiritualists.

Here follows a brief description of the binet used, consisting of a weighing machine, recording apparatus, etc.]

The sole object of this sitting was to ascertain the weight on the machine two or three times, when a strongly materialized spirit was visible some yards away from it. Therefore I only wanted to note those few moments, and did not care to be shut up in

Continued on Sixth Page.

I speak not as a partisan, but as one who feels equally at home in the society of both classes.—*Inter-Ocean*





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